The Theosophical FORUM

JANUARY 1903

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THE THEOSOPHICAL FORUM

VOL. 8. JANUARY, 1903 No. 9

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"There are two ways in which to gain occult information: one is to need it for further advance, to be unable to advance without it; the other is to need it for another, to receive it for another's information. In either case it is in answer to a *need.*"

"There is but one test of character,—the effect we produce on others. It is a solemn thought, and one worthy our deepest consideration. Each creature we contact must be left the better for that contact, must have received inspiration and an impulse towards a higher life. In our atmosphere they must breathe the air of lofty altitudes, and catch glimpses of the heavenly glory. It matters little what you may say, for through your words another voice is speaking—the voice of your Inner Self.

"'Am I my brother's keeper?' Yea, verily. And if you will not receive it now, Karma will prove it you in time. There is no eluding this primary duty. What we are determines it, not what we do. Our mere presence in a room leaves its ineffacable imprint upon that place, influencing not merely those immediately present, but in varying, though exact degree, all who may thereafter enter it. Realize fully that the uttermost parts of the universe are different because you are in existence.

"You will be humble, not proud, if this stupendous idea once possesses you, though the divinity within will rise with added power from its stimulating contemplation."

CAVÉ.

THE EARLY RACES

IN THE POPOL VUH.

(Continued.)

III.

The story of the "manikins wrought of wood," is ostensibly a cosmic myth, with a brief irruption of the almost universal Deluge legend—so conspicuously absent from the archaic story of Egypt—which here has a touch of volcanic coloring, reminding us that we are in the region where volcanic cataclysms, from Quetzal-tenango to Mont Pelée, have so recently thrilled the world with horror. Incidentally, we may note that there are points of comparison between this Popol Vuh deluge legend and a story of great renown, which at least alleges Egypt as its source: Plato's account of the destruction of Atlantis. These two both give the catastrophe a volcanic coloring, as contrasted with the Deluges of Genesis, and of the Chaldean and ancient Aryan Scriptures.

But there is really a great deal more in the Popol Vuh story than a creation myth. And one cannot help detecting the sly smile with which the narrator mingles that vanished and mythical race of manikins with the people who now inhabit the earth,—our worshipful selves, for example. There is a fine moral to the story; indeed, one may say that it carries the Golden Rule into wholly new regions, which other nations in their moralisings have left altogether unimproved. Oriental nations, in general, are not sensitive in their treatment of animals, and hardly anyone who has visited an Eastern city, from Constantinople to Pekin, has failed to enlarge on the miserable lot of the homeless, shelterless and generally dinnerless dogs that roam the streets, and display their leanness to the sun. This cruelty to animals has produced a reaction, embodied in the precepts of some Oriental religions, such as Buddhism, and, even more strongly, its first cousin, Jainism. I have known a group of Jaina capitalists buy up the fishing of the Bhagirathi river for many miles, avowedly in the interest of the poor little fish, and somewhat forgetful of the well-being of the fishermen, whose hovels dot the river bank, among the scented acacias with their yellow nobs of bloom. And we have all heard of the Pinjra Pala, or hospital for

sick tigers, buffaloes, jackals and the like, in Bombay, where holy fanatics give their blood to provide breakfasts for decrepit fleas. But these are the exception. In the East, callousness about the feelings of animals is the rule. In the West, the universal presence of societies for the prevention of cruelty to animals at once attests our humanity and the great need for it.

So that the appeal for the dogs and fowl is not quite unprecedented. But outside the Popol Vuh it would be difficult to parallel the plea put forward for the better treatment of inanimate things. There is a wonderful vigor of fancy in this picture of the lords of creation sublimely impressed with their superiority, and maltreating and misusing everything they come in contact with, even to their pots and pans, their dishes and their ovens. If the power to see ourselves in others be the supreme test of morals, then this little sermon of the nameless archaic Guatemalan must take a high place among the precepts and homilies of the world.

But the finest quality of the story is peculiarly American. This mixing up of high and serious matters like the Creative divinities and their wrath against mankind with open fun and merry-making reminds us of the theology of Budge and Toddy,—those epoch-makers in the child-literature of the world; or, even more strongly, of the Biblical moralisings of Huck Finn's dusky friend Jim, who was "more down on Sollermun" than any nigger he ever knew. There is high reverence in the Popol Vuh story; and in other parts of the same scripture, there are prayers full of a noble spirit of sincere and deep religion. Yet this real veneration for things venerable is quite compatible, here, as in the modern American parallels, with a spirit of mischief and humor. Here is a marked contrast with the almost unbroken seriousness, even gloom, of the Semitic scriptures, from the earliest Babylonian tablets to the Koran. In the Semitic books we often find a sardonic and biting wit, which finds a modern analogue in certain Scottish anecdotes; but of genuinely good-natured humor—and humor is essentially good-natured—the Semitic records have hardly a trace. Humor comes of a sense of power, joined with a humane entering into the feelings of others; and, where the Semites have had the humanity, as in certain of the Prophetic books and the New Testament, they have lacked the power. Where power was present, as with the Baby-

lonian conquerors or the Moslems, there seems to have been none of that ability to see oneself in others which is the distinctive mark of veritably human life.

In a famous Vedic hymn, the chanting Brahmans round their altars are likened to the green and brown frogs, croaking with joy around a pool, when the hard earth is cooled and softened by the rains. Another Sanskrit funny story of Vedic age likens the same reverent sacrificers to a row of white dogs, each holding the tail of his predecessor in his mouth, as the white robed Brahmans held the hem of each others' garments, as they marched solemnly around the sacrificial fire. Later Sanskrit fables have as their comic characters mice, crows, elephants, jackals, and, last but not least, monkeys. And it is worth noting that in India the monkeys are regarded as degenerate human beings, and not ourselves as their progressive and pushing descendants. We all remember the famed monkey-king, Hanuman, in the epic of Rama and Sita, with his character for bravery, magnanimity, and high chivalry. There would be less reluctance to own an ancestor like that. Indeed, if we are to credit popular tradition in India, we have no choice; for they say that we Westerners are the offspring of a colony of Hanuman's Simian folk and the outer barbarians among whom they settled, perhaps an allusion to the primitive Aryan invasion mingling with the Euskarians or Silurians, or whatever we call the cave men and their forbears, of paleolithic or eolithic times.

Indeed it is impossible for anyone living in a land also inhabited by monkeys not to be struck by the wizened humanity of much of their lives; they are fanciful and erratic, it is true, but they are in reality far more full of purpose and consecutiveness than the creator of the Bandar-log admits. A recent traveler in the land of the Popol Vuh, for instance, writes of them thus: "high up on the wild fig-trees were black, long-tailed monkeys, common and tame, their wonderfully human faces peering down at the intruders, the mothers clasping their hairy little babies to their breasts with one arm, and with the other scratching their heads in a puzzled manner." The same writer speaks of a little, white-faced monkey with "a face nearly devoid of hair, and as white as a European," so impossible is it to avoid comparisons between Simian and man.

No wonder, then, that the second funny story in the Popol Vuh

is also concerned with monkeys, and, as before, with a markedly anti-Darwinian conviction that monkeys are degenerate men. This second story purports to relate events of a much later cycle than the first, and there are echoes in it of doings known to us from the earliest Central American chronicles, several of which we possess. The tale is so well told, that I give it in full, just as the author of the Popol Vuh left it; premising, merely, that it is the sequel of a very remarkable narrative comparable, perhaps, to the Homeric and Vergilian journeys to Hades:

"We shall now relate the birth of Hunahpu and Shbalanqué. This is their birth which we are going to relate: when she had reached the day of their birth, the young woman, names Shquiq, brought forth.

"The old woman was not present, however, when they were born; they were produced instantaneously, and both were delivered, Hunahpu and Shbalanqué were their names, and in the mountains were they born.

"Then they were brought to the house; but they would not sleep: 'Go, throw them out of doors, for they do nothing but cry!' said the old woman. Then they put them on an ant-heap, but their sleep there was sweet; so they took them away from there, and laid them on thorns.

"But the desire of Hunbatz and Hunchouen was, that they should die on the ant-hill; they desired it because they were their rivals, and because they were an object of envy to Hunbatz and Hunchouen.

"In the beginning, their young brothers were not received by them in the house; these did not know them at all, and so they were reared in the mountains.

(*To be continued.*)

THE PERFECT NUMBER.

The article which follows embodies the speculations of a student, and makes no claim to authority. It deals, perhaps, with theories rather than with matters of direct experience.—EDITOR.

The number *Ten* as well as *One*, is Physical Man's key-note. The number *One* is the symbol expressing Man's unity with the All-Being, the Absolute; and *Ten* indicates the perfect or complete number of his principles or parts, however imperfectly we may divide and name them.

There are many classifications of man's principles; some are more helpful than others; perhaps none are entirely worthless, and each and all serve in some degree the purpose, that of throwing more light on the true nature, and complex constitution of Man, and his relation to the Kosmos. It should be remembered that none of these classifications, however complete or helpful, are hard and fast divisions, for human acts are always involved in faults.

Man should be regarded as a Spiritual Essence manifesting in countless different ways. For convenience, these different manifestations are given names. This Essence manifests on all planes and these planes are generally called Atma, Buddhi, Manas, etc. The most natural classification, perhaps, and the one usually adopted, is that having seven divisions, and this is the one we are all, as students, more or less familiar with. This classification is natural for the reason that it corresponds closely with the seven rays or colors of the spectrum, the seven tones of the musical scale, etc., etc., but however presented, or the names arranged, the sevenfold classification is not complete nor does it enable one to thoroughly understand the nature or composition of oneself. Again, to be accurate, different classifications are necessary for different individuals, depending upon their development—the points of evolution reached by the Divine Ray, for each one is different. We know that a Nirmânakâya has no physical body and that his Kamic principle is changed, and we know also that the principles of an Adept are much different from those of a mere student, as the latter is different from one less developed. Doubtless, a classification that would be true for one would be inaccurate for another. It is said that there is no perfect and esoteric classification of the principles; and if it must

differ with each individual, we can easily see that this statement must be true. Nevertheless, we can give certain broad, general indications which approximate the truth in the average case. There are only four basic elements besides the Absolute or the Unknowable, making five, which go to the making of Man, and the others are but aspects of these. We have first the Absolute, out of which all proceeds; the Primordial Substance, an aspect of Parabrahman which is called Mulaprakriti; the Spiritual Essence, Life, that is called Jiva; the principle of Desire, which is Buddhi; and we have the principle of Consciousness which is Manas. These five basic principles divide up into, or furnish the motive force back of, and the substance for, others; and we can have five, seven, ten or fourteen or forty-nine, or almost any number of principles we wish, and they may be equally correct, for much depends upon the point of view. It may also be said that no series of names or lists or classifications would make the matter any clearer, if the fundamental fact as above stated, is not grasped.

Having then five basic principles to deal with, including the Absolute or Parabrahman, and knowing that these basic principles, as well as other things, are dual in their nature, *i. e.,* have a material or form side, as well as a spiritual or life side, and further, to gain the number *Ten,* the so-called "Perfect Number," let us double these five basic principles, and arrange them with their more material counterparts in order—in sequence—beginning with the finest spiritual principle on one side, and ending with the coarsest material principle on the other side, and examine and consider them as so arranged.

Arûpa Divisions.						Rûpa Divisions.				
Âtmic Triad.						Sthûlopâdhi.				
Parabrahman.	Mulaprakriti.	Jiva.	Buddhi.	Manas.	Antaskarana.	Mayavi Rupa.	Kama Rupa.	Prâna.	Linga Sharira.	Sthula Sharira.

As the Universe, the Macrocosm is Ten in One, so is the Microcosm Ten in One. As the cosmic planes are Ten in One, so are the human planes Ten in One. "As above, so below," is an Hermetic aphorism which applies to all esoteric instruction. "In their completeness, *i. e.*, super-spiritually and physically, the forces are TEN," was said by H. P. B.

I am aware that in the above arrangement all the names are not in reality principles, but this is equally true of the seven-fold classification. The Sthûla Sharira or physical body is not a principle; it is rather an upâdhi, but as it is a vehicle of consciousness and a step downward in the scale of matter, it must be considered. It is the denser part of the Linga Sharira or Etheric Double, and both are molecular in their constitution, as in fact are all the Astral Bodies, however etherealized their composition may be. The Linga Sharira or the Etheric Double is the medium and vehicle of Prana. We know also that Prana is not a principle. It is not made up of the lives nor the cells and molecules of the physical body. It is the parent of the lives. It is Jiva. Its source is the universal One Life, or Jiv-âtma. In cosmos it proceeds from the Ten divinities, the Ten numbers of the Sun, which is itself the "Perfect Number." These numbers are the forces in Space, three of which are contained in the Sun's Atman or seventh principle, and seven are the rays shot out by the Sun. Atman or Jiva is the One Life which permeates the Monadic Trio. This is why it is said that Prana and the Cosmic Jiva are essentially the same, and again, that as Jiva, it is the same as the Universal Deity. In reality Prana has no number as it pervades every other principle, or the human total. Each number would thus be applicable, naturally, to Prana-Jiva, as it is to the Cosmic Jiva.

Again, Âtma has been named as the seventh or highest principle exoterically, yet we know it is no individual principle, but a radiation *from* and *one with* the Unmanifested Logos. Jiva, the "Luminous Egg," is one of the chief principles, for it is the direct emanation from the "Great Ray" in its triple aspect. It is therefore clear that the above ten-fold classification should not be objected to for the reason that it contains numbers that are not principles, for this would preclude many classifications which are accepted as valuable.

Then again, we know that there is something beyond Âtmâ or Jiva, for Atma has three hypostases, its contact with nature and man being the fourth. We have in other words, the "Upper" or Primordial Triangle wherein the Logos, creative ideation and the subjective potentiality of the formative faculty reside, the "One in Three." You may find this presented clearly in the *Vishnu Purana,* and though it is somewhat difficult to trace in the *Upanishads,* one can find it in many places. In the *Kathopanishad* we find that when we have, in the search after Spirit, gone through Manas to Buddhi, we come to Âtmâ, and that beyond Âtmâ there is the Unmanifested, and that beyond the Unmanifested, which I have named Mulaprakriti, (though another name may be thought better), there is the Absolute which I have named Parabrahman. Thus we get the fact, as beautifully put in the *Building of the Kosmos,* "that between the Spirit in man, and *that* beyond which there is nought, there is given but one stage, the Unmanifested. What is the underlying thought of that presentation? It is to tell those whose eyes are opened, that to the Spirit in man there is but One between it and that which is unknowable." So we find the same foundation as that of the Shâstras, you find first postulated Parabrahman, on which nothing may be said, and then Mulaprakriti, the veil thrown over it. Mulaprakriti is undifferentiated substance. The Logos is Parabrahman manifested as Mulaprakriti. (See *Notes on the Bhagavad Gita* by Subba Row, pp. 10-11).

I want to show now how the five principles on the form side correspond with the five principles on the life side, and to do this, I will divide them and arrange them thus:

Arûpa.	*Rûpa.*
Manas.	Mayavi Rupa.
Buddhi.	Kama Rupa.
Jiva.	Prana.
Mulaprakriti.	Linga Sharira.
Parabrahman.	Sthula Sharira.

Here we have Mayavi Rupa or Lower Manas opposite Manas or Higher Manas, the latter representing the Life, the Consciousness, the Ego, the former the vehicle or body of the Life. We know that Higher and Lower Manas are two aspects of one and the

same principle. We have been told also that, "In truth and in nature, the two minds, the spiritual and the physical, are one, though separate at reincarnation."

The terrestrial man is reflected in the universe of matter, so to say, upside-down, and this is why the grossest material principle is opposite the finest spiritual principle. Lower Manas is said to be enthroned in Kama Rupa, because it acts through it upon the lower bodies.

The Higher Self is shapeless and without form. It is a state of consciousness, a breath, not a body. The highest form is the Mayavi Rupa. We see from this how natural is our division between the two sets of five principles, though *this* division is imaginary. It is this Mayavi Rupa which at times becomes the form called the Augoeides, the Seventh or highest aspect, the "Radiant." This form is that of the physical body, or similar to it, when not modified by will-power. It is a plastic potency. There is far more to this subject, however, that cannot be discussed at present. H. P. B. said in *Lucifer* that the Kama or desire principle is used by the Adept as the vehicle for the Mayavi Rupa. The Adepts' Kama Rupa is purified and partakes more of the nature of Buddhi than that of the ordinary person. In an Adept the Mayavi Rupa contains the whole man minus the physical body; it is the middle self and the body of the Adept. It is the seat of the emotions and feelings as well as of the thoughts. It is the human soul.

In Manas is the Higher Ego or Self. When It has gained individual self-consciousness on all the planes, there is no Self higher than It. It is Parabrahman. It is Ishwara. In truth there are not five or three bodies, but one body or double under five or three aspects or phases, as the case may be.

There are two principles or aspects of Manas, and there are two principles of that in which desire inheres. Buddhi and Higher Manas are always linked closely together in our philosophy, in fact are inseparable; and this is true also of the Mental Body and Kama Rupa. Kama Rupa is the Astral Body formed of astral matter, and it is the finest part of matter of this body that clothes the "Ray" which proceeds from the Ego, and forms the Mental Body.

Will and desire are the higher and lower aspects of one and the same thing, and both inhere in Buddhi as well as in Kama. The

desires of Buddhi are pure and spiritual; the desires of Kama are more matedial and therefore more selfish. To get rid of Kama does not mean to get rid of *all* desire, as some think, but to crush out all material, sensual, worldly or selfish desires; to destroy the "lunar body" is to purify the Kama Rupa, not to annihilate it nor disintegrate it, for it should be remembered that Kama, while having as part of it bad passions, emotions and animal instincts, yet helps us to evolve by giving the desire and impulse necessary for rising. In Kama Prana are the physical elements which impel to growth both physically and psychically, and without these energetic and turbulent elements, progress could not be made. Even the Adepts cannot dispense with it entirely. We are, therefore, only to dominate and purify Kama, until only its energy is left, as it were, that energy to be directed wholly by the Manasic Will to the helping and uplifting of humanity. Esoterically, Buddhi reaches perfection only through the Higher Manas, although exoterically it is said to perceive and to be the Perceiver. The consciousness of the senses, being that of the molecules, is in Atma-Buddhi, and is without Manas, *i. e.*, the Manasic Upadhi is not developed in the molecule, though it is latent in it. There is no self-consciousness in the molecule nor in the cell composed of molecules. It is Prana that awakes the kamic germs to life and makes all desires vital and living. It is Jiva that animates Buddhi.

There are said to be enormous mysteries connected with both Kama-Manas and Buddhi-Manas. As Buddhi receives its light from Jiva, so Kama Rupa receives its (lower) light from Prana. As the rational qualities come to Kama from Lower Manas, so do these qualities in a more spiritual sense come to Buddhi from Higher Manas. The *Key to Theosophy,* page 81, in referring to Buddhi, says: "Now the latter conceals a mystery which is never given to anyone with the exception of irrevocably pledged chelas, or those at any rate who can be trusted. Of course, there would be less confusion, could it be told; but as this is directly concerned with the power of projecting one's double consciously and at will, and as this gift, like the 'ring of Gyges,' would prove very fatal to man at large and to the possessor of this faculty in particular, it is carefully guarded. A mystery below, and a mystery above, truly." While we are unable to unravel the mysteries, we can at least per-

ceive a very close similarity between Buddhi and Kama Rupa, the principles opposite each other in our second ten-fold arrangement. One is almost led to think that these two principles represent the duality of one and the same thing, or in other words, the life aspect and the form aspect combined. This is said, of course, when leaving the question of purity from consideration; but what is purity, but freedom from that which is undesirable? A very plain suggestion which may help us, is given an page 70 of the *Key,* as follows: "You have to learn the difference between that which is negatively or passively irrational because too active and positive."

In the *Secret Doctrine,* Kama is called the king and lord of the Apsarases. Again, he is called the monarch of the gods. Kama in *Rig Veda* is the personification of that feeling which leads and propels to creation. Desire was the First Movement that stirred the ONE after its manifestation from the purely Abstract Principle, to create. "Desire first arose in It, which was the Primal Germ of Mind, and which Sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity." (*S. D. II,* p. 185). A Hymn in the *Atharva Veda* exalts Kama into a Supreme God and Creator, and states that, "Kama was born the first. Him, neither Gods nor Fathers [Pitris] nor Men have equalled." Kama is said to have been born from the heart of Brahmâ, therefore he is Âtmâbhû, "Self-Existent," and Aja, the "unborn." (*S. D. II,* p. 186). If unborn, then eternal, permanent.

Buddhi has been called intuition, and Kama is said to be instinct. There is no real difference between the two. The development of Manas has crushed these to a great extent, has obscured or concealed them, but they will again be uncovered, for "there is nothing covered that shall not be revealed." Kama during life does not form a body which can be separated from the physical body. It is intermolecular, answering molecule for molecule to the physical body, and inseparable from it molecularly. A form, yet not a form. This is the Inner or Astral Man in whom are located the centers of sensation, the psychic senses, and on whose intermolecular rapport with the physical body all sensation and purpasive action depend. At death every cell and molecule gives out this essence, and from it, with the dregs of the Cosmic Jiva is formed the separate Kama Rupa. Kama Rupa is the structure of the Psychic Man.

This ten-fold arrangement may not appeal to one who has never associated Parabrahman with the Sthûla Sharira, or the Physical Body, nor Mûlaprakriti with the Etheric Double or Linga Sharira, but when we remember that the lower Ternary or lower functional organs are associated and connected with the Higher Atmic Triad, or the "Three in One," it will not seem so sacrilegious. "To those who are pure, nothing is impure."

It will be noticed that our arrangement also agrees with the double line of evolution, and also with the cycles. Extremes meet. Certain ancient occult rules say that desire for existence in a formless state and desire for existence in a form state, are both equally erroneous, and should be abandoned.

Both sets of five principles are equally important. One set is dependent upon the other for development. The Gods do feed upon Men. One set of five form the vehicles for the corresponding set of life principles. The Manasic Body is the shadow of the Higher Ego; Kama Rupa is the shadow of the Spiritual Soul or Buddhi; Prana is the shadow of the Universal Life, Jiva; and in fact, the lowest or most material three, often called the Sthûlopadhi, is the shadow of the "Three in One" or "One in Three," the Unknowable. This arrangement shows also why the effect of the Sun on Man is connected with Kama-Prana, and that of the Moon chiefly with Kama-Manas. Verily, the Middle Path is the right path.

Manas and its body with Atma-Buddhi form together the mirror in which is reflected Parabrahman, the One Self. The Higher Self is a spark of the Universal Spirit which is eternal, yet senseless on this plane.

In conclusion, it is worth while to remember that neither the cosmic planes of substance, nor even the human principles, with the exception of the lowest material plane or world, and the physical body, can be located or thought of as being in Space and Time.

ANCIENT AND MODERN PHYSICS.

An Inquiry: I.

While the author of those admirable articles on "Ancient and Modern Physics," which we have all so greatly profited by, was still, to use his own phrase, manifested on the prakritic plane of the Cosmos, an outline of the following speculations was sent to him by the present writer, with much diffidence, and with a request for his valued opinion on their validity. The author of "Ancient and Modern Physics" was very kind about it, as indeed he was in all things, and went so far as to say that the matter of the inquiry appeared to him valuable, and should be carried to a further point of speculation, if opportunity offered.

No particular opportunity for enlarging and elaborating these speculations has occurred, so we must present them to our readers in their crude, ungarnished form, hoping that, at least, they may interest some, and at best may, perhaps, stir some others to carry the matter further, in some more extended inquiry.

Well, to begin with, "Ancient and Modern Physics" divided our Cosmos into four manifested and three unmanifested planes. Of these, we shall speculate on the four manifested planes only. These, taking them in their order from below, were, it will be remembered: first, the prakritic, the lowest and most material; second, the etheric; third, the pranic, or vital; and fourth and highest, the manasic or mental,—the joining-place, as it were, of the manifested world with the unmanifested and spiritual.

It has been borne in upon the present writer that, if there are these four planes or classes of outer cosmic substance, each of them must have its appropriate forces, the peculiar modes of spiritual action belonging to that plane. So that, if we have four planes of matter, we must also have four classes of force, in the outer and manifested Cosmos; or, to put it in another way, the outer and manifested forces must be divided into four distinct groups.

Granted, then, that there must be four groups or classes of force. The present writer must confess that his clear convictions hardly go farther than this; and that, in what follows, his thoughts begin to grow nebulous and blurred. He is, indeed, in some doubt as to which class nearly all of our known forces should belong; but,

conquering diffidence, he will proceed to put on record the crude products of his mind, rather hoping to be corrected by some wiser head.

Well, then, there come, first, the atomic forces, as we may call them: the forces which attract atom to atom in, say, a piece of lead; the same forces which, with evidently altered polarity, drive atom from atom in a vessel of hydrogen. And here comes the first objection, the first opportunity for the wiser head to correct and revise. For these atomic forces are evidently correlated with another quite different kind of force, which we call heat; in fact, if we heat the lead, and in proportion as we heat it, the atoms cease to be drawn together, and the atomic forces are thereby neutralized and overcome. Just the same thing with the hydrogen. By adding or withdrawing heat, we can increase or diminish the atomic repulsion. What, then, are we going to do about it? This is how it seems to us: though correlated with each other, the atomic forces and heat are really quite distinct, and each remains fixed in quantity, though locking, as it were, into the other. Take an ounce of lead, or an ounce of gold, if the former suggestion sounds too murderous; heat it, cool it, melt it, solidify it; change the temperature to any extent, and in any way; and, at the end of it all, you still have exactly an ounce of lead or gold; that is, a certain number, even though an uncounted or countless number of lead or gold atoms, or, to coin a new phrase, a definite and unchangeable residuum of leadness or goldness: that is, a fixed and constant quantity of atomic force, which the so-called transformation of energy does not in any sense transform. In other words, the present writer is inclined to disbelieve in the transformation of energy between two classes of force, as least while the present arrangement of the Cosmos holds.

Even at this point of consideration of the atomic forces, two things will have already suggested themselves to the reader, as they have suggested themselves to the writer. The first is, that, after all, these atomic forces are only, perhaps, relatively permanent, because we can conceive of gold and lead being resolved into some common primal matter, neither lead nor gold, but anterior to both, and then what becomes of the leadness, or the goldness, which we decided to be a constant quantity? Or, in other words, if your atoms be sub-divided into ions, what becomes of the forces embodied in

your atoms? Clearly they too must be sub-divided, and so cease to be the unchangeable total we spoke of. But, after all, we reply, these ions are quite in harmony with our theory, according to which the prakritic elements are built up from more tenuous etheric elements, to which class the ions presumably belong. And the connection of these ions with electric corpuscles points to the same conclusion.

The second point of consideration is, that when we say an *ounce* of lead or of gold, we at once imply something that greatly complicates the whole inquiry. We have already had to extricate our atomic forces from the grasp of heat; we now find them entangled in the net of a force far more subtle than heat: the force of gravity. For to say an *ounce* of anything, implies gravity; since we estimate an ounce, or indeed any weight, by the pull of gravity exercised on a certain mass of a body; and we then speak of that pull as an ounce, or so many ounces. So that, if we say an ounce of lead or gold, we admit that our atomic forces interlink with the force of gravitation.

That is clearly so: there is no way of getting out of it. But we need not thereby be discouraged; for, gravity or no gravity, heat or no heat, our ounce of lead or gold continues to constitute just so much leadness or goldness, no less and no more; and this is constant so long as lead is lead and gold is gold.

So, then, we assign to our first or prakritic plane the atomic forces; in virtue of which lead is lead, and gold is gold, and each and every one of the chemical elements is that element and not another element. So far so good.

(*To be continued.*)

"THE MAGICIANS OF THE BLUE HILLS."

(Continued.)

Humorous passages cannot be said to gain by piecemeal quotation; yet I am tempted to gather a sentence here and there, from the first chapter of the "Blue Hills," rather for the pleasure of doing it, than with any idea that I am doing the subject justice.

Take, for instance, the sentence on the elephants, which, feeling that their end is coming, "plunge into deep mud, and quietly prepare for Nirvana." Or this, concerning another kind of great ones: "the slumbering livers of the Honorable Fathers of the East India Company woke up; those poor livers of theirs which were torpid, no less than their brains; and, besides, their mouths began to water. At first, no one knew precisely where all these tempting things were to be had." Or take this reflection: "Between 'then' and 'now,' there lies an abyss, across which is spread the fearful shadow of 'Imperial prestige.' However, there is this consolation, that there exists no difference between 'then' and 'now,' for the forests and marshes of Koimbatur, as to the leprosy, the fevers, and the elephant-legs, which they freely distribute to their inhabitants and visitors." In answer to the question, "what is a shikari?" Mme. Blavatsky replies: "The attire of a shikari consists of an assortment of hunting knives, a powder-flask, made out of a buffalo-horn, an ancient flint-lock, which flashes in the pan, nine times out of ten, and, for the rest, his skin. The shikari looks so old, and so sickly, and his stomach is drawn in so tightly, as if by hunger or pain, that a tender-hearted tourist (not a native, of course, and not an Anglo-Indian), is invariably tempted to administer to him a dose of soothing syrup. When out of employment, the poor shikari can scarcely crawl, and his old back is bent nearly double. Taken all in all, he is a painful sight. But, let a sportsman-sahib call out to him, let him show a few rupees to the shikari, and in an instant the old wretch will look erect and strong, and will be ready for any sport. Once the bargain concluded, he will bend again, and crawl cautiously and slowly away, his body all wrapped in aromatic herbs, so that no beast of prey should scent 'human flesh.'"

That is an instance of humour, as contrasted with wit; look at the kindliness of it all; we see at once that the writer has a sort

of liking for the old rascal, and has herself very possibly administered "soothing syrup" to him—in the shape of a few rupees.

The way Mme. Blavatsky mentions for the first time the true heroes of her book, the wonderful tribe of the Todas, is extremely characteristic. The fun is there, even the white man's good natured incredulity before wonders ascribed to unknown savages. Yet listen to the masterly way in which in a few words she awakens your own love of the mysterious, your own unacknowledged, yet intense, longing for the mysterious:

"Further they said....what did they say? This, for instance: on this side of the rain clouds the mountains are not inhabited, so far as visible and palpable mortals are concerned, but on the other side of the "angry water," *i. e.*, water-fall, on the sacred heights of Todabet, Mukkartebet and Rangaswami, there lives an unearthly tribe, a tribe of sorcerers, of demi-gods.

"They live surrounded by an everlasting spring, they do not know either rains, or droughts, either heat, or cold. Not only do they never marry or die, but they actually are never born: their babies fall from the sky ready made and then are "growed," to use the original expression of Topsy in "Uncle Tom's Cabin." No mortal has ever succeeded in reaching these heights, and no one ever will, unless he is allowed to do so after death.

"For, as it is well-known to the Brahmans—and who is entitled to know better than they? the demigods of the Nilgiris have just let a part of their abode, out of respect to the god Brahma, so that a temporary *swarga* may be arranged there,—I suppose, the entresoles of the real place being under repairs at the time."

After many pages of brilliant and absorbingly interesting digressions, usual to her, Mme. Blavatsky resumes her account of how two daring Europeans saw for the first time the White and the Black Magicians of the Nilgiris: the Todas and the Mulu-kurumbas.

"Their weary legs refused to serve them altogether. Kindersley, who was stronger than Whish, did not want to lose precious time; as soon as he was able to stand, he started on an exploration round the hill. He was determined to note every possible detail of their surroundings, which would allow them to make their escape again into the plains; a hard task in the chaos of cliffs and jungles, which stood before his eager eyes. But his exploration was soon

interrupted. Whish stood before him, unable to say a word, ghastly, pale and shivering as if in a fit of fever. With his outstretched arm he convulsively pointed to the distance. Looking in the direction of his friend's finger, Kindersley saw, in a small cavity only some hundred feet from them, some kind of human dwelling, and then figures of men. This sight, which to all appearances should have filled them with joy, had quite an opposite effect; both men stood thunderstruck.

"The dwelling was of an uncanny, never heard of, architecture. It had neither windows, nor doors; it was as round as a tower and sheltered by a roof, which, though rounded at the top, was a perfect pyramid. As to the men, both explorers were at a a loss to decide whether they were men at all. Their instinct led both of them to take refuge promptly behind a bush, from whence they watched the strange moving shapes with increasing fright and apprehension. In the words of Kindersley, they beheld "a group of giants surrounded by several groups of monstrously ugly dwarfs." Forgetting their hearty laugh at the superstitious Malabaris, and the daring audacity with which their own hearts were filled at the outset, both men were ready to take these wonderful apparitions for the genii and the gnomes of the place.

"This is the way in which Europeans saw for the first time the shapely Todas in the midst of their adorers and tributaries the Badagas, and the servants of these latter, the Mulu-kurumbas, who are truly the abjectest savages of our Globe."

The book is full of weird and remarkable stories, concerning the magical powers of both the Todas and the Mulu-kurumbas. The former are historically the true lords of the soil, the other four tribes of the aborigenes living close to them only because of their toleration. In spite of their magnificent stature and beautiful faces, in the eyes of a European, a Toda cannot be but an unkempt and not overclean savage. Yet the magnetism of the tribe is of the purest. They constantly perform wonderful cures, using nothing but herbs, roots and the light of the sun; all passions and hatred, everything evil abate in their presence, and the evil practices of the malignant dwarfs can take no effect, when they are about. They are free from self-interest of any kind, no greed and no worldly ambition have any hold on them. In fact the Toda lives free, pure

and untramelled on the lap of the pure and untramelled mother-nature, and has always been known to live so.

As to the Mulu-kurumba it is quite different. Mme. Blavatsky takes the numberless tales of the evil-eye, that have gathered round the Mulu-kurumbas, and finds in them an Indian parallel to M. Charcot's hypnotic experiments; to the infliction of pains and sufferings by hypnotic suggestion, as practised at the Saltpetriére Hospital. In a word, she finds in the Mulu-kurumbas neither magic nor yet mere empty tales, but rather the development of a natural and real power which has come within the observation of science in quite recent years; but which was none the less real thousands of years before Braid first invented the name of hypnotism.

But for us the charm of Mme. Blavatsky's book lies not so much in the attempt to solve the riddles of Indian magic and mystery by Western scientific analogies; but rather in those matchless pictures of nature, full of life and power, of mingled force and delicacy, which show, that for Mme. Blavatsky, Nature was one great Life; which show that this unrivalled painter of Nature had as least one of the powers of the magician.

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